THE RELIEF OF CAPTIVES,

Especially of our own

COUNTREYMEN.

Humbly offer'd to the CONSIDERATION of the DIRECTORS of the *South-Sea* Company, and to those who have been directed by them.

By *THO. POCOCK*, A. M. Rector of *Danbury* in *Essex*, and Chaplain to his Majesty's Royal Hospital for Seamen at *Greenwich*.

Remember them that are in Bonds, as bound with them. Heb. xiii. 3.

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TO

CHRISTOPHER TILSON, of the *Treasury*, Esq;

Honour'd Sir,

AS *soon as I was determin'd to publish this charitable* Recommendation *of the* Case *of our* enslav'd Countreymen, *I immediately resolv'd to* dedicate *it to a* Gentleman, *who I experimentally know, has a compassionate Concern and Regard for the calamitous Sufferings of all his Fellow-Creatures.*

Epiſtle Dedicatory.

I have often had the Honour and Pleaſure to diſtribute your large Charity *to the neceſſitous and indigent People of my late* Pariſh, *when your Reſidence was in another* Pariſh *and another* County.

I am firmly perſwaded you have no Ambition to have your excellent Virtues diſplay'd, or your uncommon Generoſity *proclaim'd, but I humbly beg Leave, to ſet* your Light before Men, that they may ſee your good Works, *and be induc'd and encourag'd to follow ſo ſhining and conſpicuous an* Example.

I have the higheſt Reaſon imaginable, and am bound in ſtricteſt Gratitude, *to publiſh*

my Acknowledgments of your former repeated Favours to me, but eſpecially of your late ſincere and affectionate Endeavour to encreaſe and enlarge my Fortune; *which is not unknown to a* Director, *of eminent good Nature, fam'd Integrity, and deſerv'd Eſteem.*

There were ſome peculiar Circumſtances of Tenderneſs and Affection in this Affair, *that many of my Friends and Acquaintance will teſtify, that I have often declar'd, and now declare it to the World, that nothing but a* Paternal *Love could exceed it.*

I have willingly undertaken to be an Advocate and Petitioner

ner for the moſt unhappy and miſerable People that breathe upon the Face of the Earth; becauſe I have juſt Reaſon to believe, their Caſe is neglected, or not enough conſider'd.

I know no Man living who has a larger Soul, or freer Diſpoſition to aſſiſt, comfort, or releive the Diſtreſſed; *and therefore I have preſum'd to intreat your Patronage of theſe few Sheets, and beg you to believe me,*

Honour'd Sir,

Yours in all Gratitude,

and Obedience,

THO. POCOCK.

THE

RELIEF

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Eſpecially of our own

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Liberty has always been eſteem'd an invaluable and comfortable *Bleſſing*, and *Slavery*, or the Loſs of *it*, has always been accounted an heavy Burden and the moſt calamitous Condition of Life. *Liberty*

and

and Property have made a loud and ſpreading Noiſe in the World, and many *Pens*, and many *Swords* have been drawn for their Preſervation and Defence. Where theſe are wiſely and firmly eſtabliſhed, the Government muſt be ſtrong, powerful, and fearleſs of invading Enemies; and the People contented, rich, and happy: But when we ſee a Kingdom groaning under deſpotick and oppreſſing Laws, and changeable *Arrets*, we juſtly conclude the Subjects poor, miſerable, and dejected. It is a ſad Conſideration, and ſhocks the very Soul, to think that what we have acquir'd by ſweating Care and reſtleſs Labour ſhould be ſnatch'd from us by hungry and ſwaggering *Dragoons*, and that our Money in our Pockets ſhould be of ſo *uncertain value*, that what would purchaſe a *Meal* to day, will not buy a *Pinch* of *Snuff* to morrow. A thouſand Miſeries and Inconveniences more may be enumerated; but

after

after all, we breathe our own native Air, we ſit in the midſt of our own Families, and Friends, and Countreymen, and have free Acceſs to our own Churches; and an indulgent, good-natur'd Prince may riſe to publiſh Compaſſion, and reſtrain a rigorous and unmerciful Perſecution.

But alas! When we reflect on barbarous *Captivity*, and unredeemable *Bondage* among the inveterate *Enemies* of our holy *Profeſſion*, what Horrors muſt ſtart into our Minds? What Pity muſt it not unavoidably command? Eſpecially when we give our ſelves leave and time to conſider, that we are ſnatch'd from a *free* and *happy* Government, from the Society of our Relations and endearing Acquaintance, and now confin'd and condemn'd to the Obedience of inhuman *Laws*, and to the Company of Beaſts, Infidels, and *Renegadoes*. It muſt be confeſs'd a real and undiſſembled Senſe of our Religion gives us the moſt ſo-

lid and ſubſtantial Comfort in the midſt of the ſharpeſt *Adverſities*, and we have numberleſs Inſtances of thoſe who have endur'd all the Variety of Torments which ingenious Cruelty could invent, rather then renounce that glorious *Faith* which they profeſs'd: But all Men have not the ſame *Education*, the ſame *Reſolution*, and the ſame *Sincerity*; for (with Sorrow be it ſpoken) we unhappily find that too many unſtable *Chriſtian Slaves* chuſe rather to be *circumcis'd*, than *work* and *ſtarve*; and depend upon an *Arabian Prophet* for Salvation, who had been a *Slave* himſelf. Indeed there is one particular *Inſtance* and *Example* of uncommon Conſtancy and Courage, which I can't forbear inſerting here, becauſe I have an unexceptionable Evidence to teſtify the *Truth* of it.

Mr. *William Conſtable*, Maſter of the *Philadelphia* of *London* from *Amſterdam* with Bail Goods and Powder for *Leghorn* and *Venice*, was taken

by a *Sallee* Rover *Aug.* 5. 1716. This gallant young Gentleman had an ingenious *Negro* Servant, not above 14 Years of Age, named *Tho. Saphra*, who waited on him in his Cabin, and fell, with his Maſter, into the Infidels Hands. When they came to *Mequeneſs* (the uſual Reſidence of *Muly Iſhmael*, the Emperor of *Morocco*) they were oblig'd to carry Stones and Mortar, and had only Bread and Water for their daily Subſiſtence. They had not been long there, before the *Moors* began, with wheedling Promiſes of Liberty and Preferment, to tempt this *Negro* Servant to turn *Mahometan*; but he ſcornfully and boldly rejected all their importunate and deluding Overtures of Favour; for he had been happily entertain'd in the Family of a late *Engliſh* Nobleman, whoſe pious *Dutcheſs* took care that he ſhould be firſt throughly and well inſtructed in the Principles of the *Chriſtian Religion*,

and then made a Member of *Chriſt* by *Baptiſm*. When good Words would not prevail on this conſtant *Lad*, they ſoon had Recourſe to their brutiſh Arts of Cruelty; yet when they made Impreſſions with their Scourges, even to the Bones of his *Back*, they could make none on his *Mind*; and though their Stripes and Baſtinadoes have been often repeated, yet, to this Day, he bravely adheres to his Religion, and had rather be a *Martyr* than an *Alcaid*.

I muſt now, *Gentlemen*, beg leave to recommend to your Conſideration the deplorable *Caſe* of a great Number of our Countreymen who groan under an inſupportable Slavery in *Barbary*; ſome of them have endured it ſeveral *Years*, and ſome of them have very *lately* enter'd into it. I find a great many generous and compaſſionate Applications were made for their *Redemption* to the *Legiſlative Power* at their laſt *Seſſions*; His moſt

gracious

gracious Majesty and wise *Ministers* have been petition'd by the mournful *Relations* of these miserable Sufferers; but since some have been laid on the *Table*, and some thrown under *it*; I shall not presume to dive into those Reasons which have made them prove abortive and unsuccessful.

I am sensible he is a *Monster* of his kind with whom they are to *Treat*, and if his *Life* is faithfully written, and what I have heard be true, its a Wonder he leaves any Body alive except himself, and his *Seraglio*. He is esteem'd a *Descendant* of *Mahumet*, and the thousands of his swarthy Subjects, who have fall'n by his own Hands think themselves undoubtedly sent into that *Impostor*'s fantastical *Paradise*. He makes no Distinction of Persons, for when he puts on his *yellow Garment* (an infallible Signal of Slaughter) he'll as soon make an Experiment of a new Scimeter or Firelock on a *Governour* of a Province, as on a

Keeper

Keeper of Dromedaries. And ſo likewiſe for our unhappy Countreymen, who have the Misfortune to be taken by his *Corſairs*, a *Maſter* of a Ship is no more regarded than a *Swabber*.

I beg leave to inſert here, what an excellent *Divine* of our *Church* has ſaid on this Subject. " Bondage is a ſore " and comprehenſive Miſery, and " draws commonly an heavy Chain of " Calamities after it: For we not only " loſe our *Liberty*, which is one of " the deareſt Bleſſings of this Life, " but we fall at the ſame time into " the Hands of our Enemies, which " *David* thought was the worſt of " the three *Plagues* that God deſign'd " to inflict upon him; for what can " we expect from Enemies in this de- " generate State of human Nature; " but a cruel and barbarous Uſage; " to be worn out with Stripes and " Hunger, and intolerable Labour? " Eſpecially when they are Enemies " to our *Religion*, as well as our " *Countrey*;

" *Countrey*; which is the Caſe of
" thoſe miſerable *Slaves* with whom
" our Mercy is moſt concern'd. Now
" when Men are ſeverely uſed, not
" only as they are *Slaves*, but as they
" are *Chriſtians*, what mighty Temp-
" tations are they under to renounce
" their *Chriſtianity*, and to enſlave their
" *Souls* to releaſe their Bodies? Cer-
" tainly then theſe muſt be Objects
" of our tendereſt Compaſſion, and
" when we have any Opportunity we
" ſhould largely contribute to their
" *Ranſom*, that we may both ſave
" a *Body* and a *Soul* alive; and be-
" ſides we ſhould ſend up our Prayers
" to God for their Support and Pre-
" ſervation, and our *Petitions* to
" Men for Contributions to redeem
" them.

If the *Miſeries* of Men are Objects of *Mercy*, as without Diſpute they are, it will, I believe, be allow'd that no Men are more *miſerable* than theſe, and conſequently are intituled to the higheſt

highest Acts of *Mercy* and *Compassion*. *Slavery* was always accounted a sore Affliction; and one of the heaviest Punishments God laid on his own People was *Captivity*. My Lord *Coke*, in his Comments on the Chapter of *Villenage*, Inst. *part* 1. tells us, "That the "great Lawyers, *Briton*, *Bracton*, "*Fleta*, and others, have observ'd, "that the Condition of *Villeines* from "Freedom unto Bondage, of ancient "times, grew by Constitutions of *Na-* "*tions*, and not by the Law of *Na-* "*ture*, as from the time of *Noah*'s "Flood forward, in which time all "things were common to all, and "free to all Men alike, and liv'd un- "der the Law natural, and by Mul- "tiplication of People, and making "proper and private those things that "were common, arose Battels. And "then it was ordain'd by the Consti- "tution of Nations, that none should "kill another, but that he that was "taken in Battel should remain bound

"to

" his Taker for ever, and to do with
" him, and all that ſhould come of
" him, his Will and Pleaſure, as with
" his Beaſt, or any other Chattel, to
" give, or to ſell, or to kill. And
" after it was ordain'd for the Cruel-
" ty of ſome Lords, that none ſhould
" kill them, and that the Life and
" Members of them, as well as of
" Free-men, were in the Hands and
" Protection of Kings, and that he
" that kill'd his Villeine ſhould have
" the ſame Judgment as if he had
" kill'd a Free-man.

The Tenure of Villeinage is now aboliſh'd, and we have hardly any Caſe of it ſince *Crouche*'s Caſe in *Dyer*. And *Spelman* ſays, *Servorum & nativorum apud nos ſublata eſt conditio, & quas ideo poſſidebant terras vel prædia, hodie liberè tenent ſub antiquæ ſervitutis conſuetudinibus.*

I wiſh I could be favour'd with the Peruſal of more Letters than I have by me, from ſome of the unfortunate

Men, who ſuffer under a *Bondage* as hard as that of *Egypt*; I believe no *Iſraelite* expreſs'd more piercing Complaints, than ſome of theſe do to their Wives and dear Relations.

I am not ignorant of the Embaſſages which have been diſpatch'd, and the Promiſes of Preſents which have been made to the haughty and covetous Emperor, for their Redemption; but ſome *Men* and ſome *Meaſures* were too diſagreeable and unaccountable. I ſhall leave the Methods of *Redemption* to the *Higher Powers*, and only beg Leave to turn *Advocate* for their *Relief*. And here I ſhall not pretend to direct the *manner* of it, but flatter my ſelf that I may raiſe a generous Spirit in thoſe who know how to raiſe *Stock*, or who have been lately rais'd by it.

If ſome Gentlemen, of open and charitable Diſpoſitions, had not often remitted ſeaſonable Sums of Money to thoſe drudging Captives, I confidently affirm it, on inconteſtable Authority,

ty, that many more would have loſt their *Lives* and their *Religion*. Tho' I tremble to tell it, 58 have dy'd, and 16 turn'd Moors, in a few Years. There are ſome Examples of an *Engliſh* Spirit and Liberality which ought to be recorded in Characters of *Gold*, on the *Pedeſtals* of their *golden Statues*, and I ſhould deſerve to be a *Slave*, if I neglected an honourable mention and regard of them.

There is a Gentleman whom I take the Liberty to name, and who has expreſs'd a diſtinguiſhing Concern and Pity to his *enſlav'd* Countreymen, and that is one Mr. *Holdright*, a worthy *Merchant* reſiding at *Gibraltar:* He has often made it his Buſineſs and his Pleaſure, to raiſe Contributions among his Acquaintance and Correſpondents in diſtant Parts of the World; and when he has been inform'd there was a ſad Occaſion for an immediate Supply, he has ſent an heavy Purſe to lighten their Hearts, and they have no ſooner

open'd their Hands but he has fill'd them, that they might have wherewith to fill their hungry Bellies. There is one remarkable Story told of his charitable Ingenuity and Contrivance. He took the Officers of the *Garriſon* to his Houſe, where they found a Reception and Entertainment anſwerable to his Fortune and their Expectation. When they were plentifully refreſh'd, and the chearful Glaſs had paſs'd a few times round, he propos'd to their Conſideration the deplorable Servitude of the *Engliſh* on the other ſide the Water, and with moving Arguments condol'd their Poverty and Diſtreſs. The generous Gueſts immediately embrac'd the Motion, and unanimouſly conſented to depoſit one Day's *Pay* for the preſent Support of the ſtarving *Captives*. The Succeſs of this well-concerted Management was ſoon ſpread among all the Common *Soldiers* of the Garriſon; and *they* too reſolv'd to follow their *Officers* Example, with as much Readineſs

Readineſs and Gallantry as ever they follow'd them in the Field. And to their Honour it muſt be obſerv'd, this was done when all manner of Proviſion was ſcarce, and ſold at a very high Rate. It muſt be confeſs'd that ſome of theſe unhappy People have Friends and Relations who are in good Circumſtances, and who are able and do ſend them Relief, as that worthy *Barbary* Merchant, Mr. *Adams* of *Rotherith*, can teſtify. But it muſt be obſerv'd that the *Engliſh* are in a worſe Condition than thoſe of any other *Chriſtian Nation* in this reſpect. For it is well known, and I have often taken particular Notice of it, that in all *Popiſh* Countries there are few or no Churches without a *Box* affix'd to ſome part of them for the Reception of Money, on purpoſe for the *Redemption* or *Relief* of *Captives*. This is a commendable Practice, and by it all of the *Romiſh Communion* are frequently ſupported; whereas the *Proteſtant*

Slaves

Slaves are ſeldom bleſs'd with *publick* Contributions, and the neceſſitous Circumſtances of many of their Families here, make them uncapable to afford *private* ones.

I muſt beg leave to add another Obſervation, which I hope will be another Motive and Inducement to open the Hearts and Hands of thoſe who have new and old Wealth enough, to extend their *Bounty* to their miſerable *Countreymen*.

It muſt be obſerv'd, there is a vaſt Difference between thoſe who are *Slaves* at *Macqueneſs*, and thoſe who are carry'd into *Slavery* at *Tunis*, *Tripoli*, *Algiers*, or other Parts of the *Turkiſh* Dominions.

For the former are *Slaves* only to a *great Prince*, who forces them to conſtant and intolerable Services, with the poor Allowance only of Bread and Water; and if they work themſelves to Death he is not in the leaſt concern'd: But the latter are uſually expos'd

pos'd, like Beaſts, to Sale in the Market-place, and are purchas'd by private Perſons, who are generally call'd their *Patterooms*. Now 'tis the Intereſt of theſe to preſerve the Lives of their *Slaves*, and many of theſe *Barbarians* (I am ſorry and aſham'd to relate it) are more kind and merciful to them, than many, in other Countries, who call themſelves *Chriſtians*, are to their *Apprentices* and *Servants*.

I ſolemnly declare it, my ſole Intention is to excite a ſerious Conſideration of the *Miſeries* and inexpreſſible *Hardſhips* which our *Countreymen* undergo among the worſt of Infidels; that they who enjoy their Freedom in the beſt of Countries, and have been lately bleſs'd with *unexpected Acceſſions* to their *Fortunes*, may be preſented with unexceptionable *Objects* of Charity.

If we could but hear the deep-fetch'd Sighs and Groans, the repeated Blows and Laſhes, and ſee the doleful Countenance and trickling Tears of theſe unhappy

happy *Slaves*; if we did but ſee or think upon their melancholy Wives and Children, or Relations at home, you would melt into Compaſſion, and with relenting Pity immediately *relieve* them, and ſolicite their *Redemption*. What heart, but a *Mooriſh* one, would not be ready to ſwell into Agony at the Relation of thoſe intolerable Preſſures endur'd by *Chriſtians*, by *Proteſtants*, by our *Countreymen*, under theſe Savage *Barbarians*? I hope in God, and I ſhould be well gratify'd and rewarded, (without a *Subſcription*) if this *Repreſentation* of the rigorous Uſage of our *Countreymen* ſhould prove more ſucceſsful than the *Britannorum Gemitus*, which were preſented to the *Conſul Boëtius*, by our Predeceſſors the old *Britains*, when oppreſſed by the inſulting *Picts*.

We ſeem to live in a time where there is no want of Money, and I hope we ſhall not be ſo *captivated* to that enſnaring *Mammon*, as to want a

Diſpoſition to expend it in creditable and neceſſary Acts of Charity, and for the Relief of deſpairing *Captives*.

Men ſeem to be unaccountably fond of improving and enlarging their *Fortunes*; and it muſt be acknowledg'd, there never was ſuch an unaccountable Opportunity for it. I beg not to be miſtaken; I am not ſo peeviſh or ill-natur'd to envy their expeditious Acquiſitions, only take the ſincere Liberty to inculcate this peculiar and ſeaſonable Method of laying up a Treaſure in *Heaven*, by well placing part of it on *Earth*; and of doing Good while we live, that we may derive a Bleſſing on what we leave to our ſurviving Families.

If a charitable *Cup of cold Water*, and a *Viſit* to the *Sick*, and to *Priſoners*, will meet with Favour and a Reward at the laſt great Day, as our bleſſed *Redeemer* has intimated, I hope our Charity to the *Poor* at *Home*, and to the *poor Bond-ſlaves abroad*, will

preſerve us from that dreadful Judgment which has lately fall'n on part of a neighbouring Kingdom.

I plead for Charity to our ſuffering *Brethren* and *Countreymen*, at this time in *Barbary*; a Place once famous for *Arts*, *Arms*, *Civility* and *Piety*. How many Renown'd *Martyrs*, Reverend *Biſhops*, and Famous *Fathers* hath it yielded to the *Church*? But now we ſee it the moſt brutiſh, unpolite Nation of thoſe Parts of the World. As for the *Soil* it cannot be accus'd of Barrenneſs, for it abounds in earthly Commodities, more than many Countries inhabited by better People. There is abundance of all things, except Goodneſs; but what is that to our miſerable *Countreymen*, who in that Abundance want all things, ſave Hunger, Nakedneſs, and Blows. There is Store of Proviſion for Food and Delight; but what is that to them, who are ſtinted only to Bread and Water? What are they the better for the dainty

ty *Dates*, and pleaſing *Pomegranates*, which they ſee hang over their Heads, but dare not put them into their Mouths?

It is a ſad Truth, that when we enjoy Safety, Eaſe, and Freedom, we are too apt to forget thoſe who are in Diſtreſs, Miſery, and *Bondage*. We have ſome famous Inſtances of it recorded in the Holy Writings. When *Pharaoh's chief Butler* and *Joſeph* were Fellow-Priſoners, *Joſeph* foretold his Deliverance out of Priſon, and his reeſtabliſhment in his Place and his Prince's Favour; yet the Text tells us, the *Chief Butler did not remember* Joſeph, *but forgat him*. The Prophet *Amos* (c. vi. V. 4, 5, 6.) obſerves of the luxurious Men of his time, *that they lie upon their Beds of Ivory, and ſtretch themſelves upon their Couches, they drink Wine in Bowls, and anoint themſelves with the chief Ointments*; and then follows, *they are not grieved for the Affliction of* Joſeph. When the

Rich Glutton in the *Goſpel* was cloath'd in *Purple*, and indulging with delicious Fare, he was regardleſs of the ulcerated *Beggar* at his Door. So bewitching are Pleaſures and Proſperity, that 'tis no wonder we *forget others*, when we are too apt to *forget our ſelves*. I muſt ask leave to beg the Remembrance of them who often ſit down on the Houſe-tops at *Macquemeſs*, tir'd, ſore, diſconſolate, and thus bewailing their uncomfortable Condition.

Nos patriæ fines & dulcia liquimus arva.

We, poor Souls! have exchang'd the beſt Countrey for *Barbary*, our *Chriſtian* Brethren for unmerciful *Mahumetans*, our *Miniſters* for *Muſti's*, our *Churches* for *Moſques*. Our *Wifes* are *Widows* while their *Husbands* are alive, and happy were the miſerable *Huſbands* if their *Wives* were *Widows* indeed. Our *Children* are *Orphans* while their

their *Fathers* are living, and well were it for the afflicted *Fathers* if the *Children* were *Orphans* indeed. Poor *Captives!* they cannot say as St. *Luke* does of the *Malteſes*, (*Acts* xxviii.) *The Barbarians ſhew'd us no little Kindneſs*, but quite the contrary, *the Barbarians ſhew us no little Cruelty*. It is a moſt afflicting Circumſtance of Life, to dwell in the midſt of the Plenty of *Canaan*, and yet be harraſs'd with *Egyptian* Oppreſſions; to ſee *Corn*, and *Wine*, and *Oil*, and yet not to have enough to *fill our Belly*, make our *Heart glad*, and our *Countenance chearful*. If there is an *Hell upon Earth*, it is not in *Ætna*, *Veſuvius*, or *Indian Vulcanos*, but in *Macquenes*. And here is an Opportunity offer'd to good People, to exceed the Power of the *Triple-crown'd Biſhop*, for his Power extends but to the *Limbus*'s of the *Fathers* and *Children*, not an Inch beyond *Purgatory*. Whenever we attend

the

the incomparable *Service* of our excellent *Church*, on thoſe Days the *Litany* is read, we *humbly beſeech God to ſhew Pity upon all Priſoners and Captives.* Why then ſhould we not ſhew it our ſelves, when there are ſuch doleful crying Objects of it in an unexampled *Captivity?*

I have not the Honour to be perſonally known to that worthy *Merchant* Mr. *Adams* I mention'd before, but his Character is ſo great and unblemiſh'd, and his Qualities ſo good and generous, that I may depend on his Pardon, if, without his Leave, I bring on him the Trouble to receive and remit thoſe Sums, which charitable and merciful Perſons are invited and deſir'd, by me, to beſtow and contribute, for the ſpeedy *Relief* of above two hundred of our *Countreymen*, at this time in unſupportable *Slavery.* If my affectionate Endeavours ſhould prove ſucceſsful, and I ſhould by any means

means become inſtrumental to the Benefit of theſe miſerable People, (as I pray to, and I hope in God, I may) I ſhall think my ſelf one of the moſt happy Men upon the Earth.

FINIS.

FINIS